7: Joest--57 [3] E-5 (no date) 1882 Formosan Aborigines
116, 197

There are only a few traces of the Malayan language in the dialects of the Chinwans, while in the languages of the Shekwan the similarity is striking. Thus the numbers from one to ten in those languages correspond almost exactly to those in the Tagalog language; the languages of the Shekwan in the south, however, differ from those in the north. Thus, fire among the Shekwans in the north is ramár, among those in the south sabui; the word for stone is batu (Malayan) in the north, achilai in the south; moon is wulan (Malayan) in in the north, hélas in the south. Among 400 words which I studied there were, with the exception of numerals, only three that were similar in both groups, and those three words were found to be of Malayan origin.

7: Joest--57 [4] E-5 (no date) 1882 Formosan Aborigines
116, 197

I compared the language of the Shekwans in the south with that of the Chinwans in the north, basing my studies on a vocabulary compiled by Schetelig; Mr. Dodd, the only European familiar with the language of the Chinwans, was kind enough to check my work. After making this comparison I found only two words which seem to be related: the term for foot, χapul in the language of the Chinwans and kalup in the south, and for hand, kabbá among the Chinwans and gabi-an in the south. I was told that Mundt-Lauff had published a study based on his visit to Formosa.

14: Tamai--95 [8] J-2 (1896) 1896 Formosan Aborigines
116, 197, 212, 192 Chin-hoan

All the sounds of the Tschinwan language can be expressed by the Japanese Kana, alphabet, while the alphabets of European languages would not be adequate. The following are some words from the Tschinwan language:

Maraou (necklace)
Kaigai (ear ornaments)
Rafui (design tattooed on the forehead)
Raju (apron) [MS: loincloth?]
Wien (dog)
Saragui (cloth wrapped around the calves of the legs)
Patashi (design tattooed on the cheeks)
Tsuit (pipe for smoking)
Kuitsu (undershirt)
Nigao (cat)

The only Japanese syllables not found in the language of the Tschinwans are da, zi, zu, ze, and zo.

15: U.S. Navy --26 [3] (no date) 1944 Formosan Aborigines
116, 197

"Dialects of the aborigines and Pepohoans.

(1) Atayal (Taiyal) (Northern and Southern Taiyal)
(2) Bunun
(3) Tsuo of the Niitaka district
(4) Pyuma
(5) Tsalisen
(6) Paiwan
(7) Ami
(8) Botel-Tabago Yami

A number of these aboriginal dialects show affinity to some common early language stock to which the Philippine dialects bear relation. They are sometimes called 'proto-Malay' or 'Filipino-Formosan.'

The Pepohoans speak modified forms of the aboriginal dialects. Most Pepohoan peoples understand a little Hakka or Fukien Chinese."

16: Müller--228 [2] U-3 (no date) 1910 Formosan Aborigines
116, 144, 171, 174, 197

While we have no tangible evidence concerning the origin of the aborigines of Formosa, we may assume from their physical appearance, customs, language, and level of intelligence that they belong to the racial group of the Malayans. We may therefore conclude that they originally came from the Malayan Archipelago. Although they have numerous traits in common, as a result of their derivation from one single group, their development has proceeded along different lines, partly because the chains of huge mountains have split them into different groups. Their language especially shows so many divergencies that some of the tribes cannot understand each other.

16: Müller--229 [4] U-3 (no date) 1910 Formosan Aborigines
116, 197

Their language belongs to the Malayan group of languages....

16: Müller--229[5] U-3 (no date) 1910 Formosan Aborigines
116, 177, 191, 197

Among the Pepo the Saisiett tribe is the only one which has retained the old language. The others speak Chinese, the Amoy and Hakka dialects, using only a few Malayan terms. Most of them have forgotten their original language almost entirely, although it was still spoken little more than a century ago. Only those Pepo tribes listed under Pazzehe and Kareowan speak both languages.

16: Müller--238 U-3 (no date) 1910 Formosan Aborigines
116, 101, 197

[MC: A comparative table of numbers from 1 to 10 in the various Formosan Aboriginal dialects has been omitted from the files. However, the tribal classification system on which this table was based has been included below. This table was obtained by Müller from a Japanese who lived in the interior of Formosa and is not the result of Müller's own research.]

Ataiyal	A)	Ataiyal	(W)
	B)	"	(O)
	C)	"	(Taroko)
Vonum	D)	Vonum	
	E)	"	
	F)	"	
Tso'o	G)	Tso'o	(N)
	H)	"	(S)
	I)	"	
Tsarisen	J)	Tsarisen	
Paiwan	K)	Paiwan	
Pyuma	L)	Pyuma	
Tsarisen	M)	Taroma	
Amis	N)	Amis	
Pepo	O)	Saisiett	
Yami	P)	Yami	

Pepo	Q)	Makattao
	R)	Siraiya
	S)	Loa
	T)	Poavosa
	U)	Arikun
	V)	Vupuran
	W)	Pazzehe
	X)	Taokas
	Y)	Ketanganan (1)
	Z)	Kareowan
	A)	Kuvarawan
	B)	Pepo

(1) Ketangapan?

19: Guérin and Bernard--549 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101, 197

One important point is the localization of the tribes on the soil to which they retreated. With the exception of slopes which are used for cultivation, and the thickets which are in the immediate vicinity of the villages and hamlets, the territories of the aborigines are very confused. Several clans use them for hunting; those in the east have a right of passage, which enables them to approach the Chinese frontier. And yet there are certain boundaries, which are rarely crossed. These barriers are essentially of a moral nature, and they are due to the linguistic differences existing between neighboring tribes. Let us add that there are always water-courses which form a corresponding frontier. However, these were purely a nominal obstacle at the beginning ....

The distinctive characteristic of the savage state is a wide diversity of language in a small area, and we find this on Formosa. But in spite of this diversity, and a few differences in costumes and customs which are really due to typography or surroundings, the family characteristics stand out in relief.

19: Guérin and Bernard--550 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101, 197

In general each tribe has its dialect on Taïwan which is often incomprehensible to the neighboring clan, but there is one notable exception. [MC: see succeeding notes in 101 for discussion of Tayal.]

19: Guérin and Bernard--551 [4] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 197, 609, 619

The language of the Kalapaï is unlike that of the Tayal, and the two tribes are separated by a water-course; but they cross it whenever they like, for they are on friendly terms with each other, and with the Maraïkoun, a tribe whose language is derived from the Tayal.

19: Guérin and Bernard--551-552 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101, 197, 304

The Bouiok are in the interior, and they only have some frontier camps. Their dialect is a peculiar one, so they use the Tayal idiom when they want to talk with the Chinese. Their women only have their foreheads tattooed, while the men are the first ones that we have seen with a supplementary tattooing pattern on each side of the chest. [552] We had been told that the Bouiok were a scaly people, and it is true that a great many of them have skin diseases.

21: Asai--1 [2] L-5 (1935-46) 1950 Formosan Aborigines
116, 101, 174, 197

"Each of these tribes [MC: 13 Formosan aborigine tribes. See preceding paragraph in category 116] uses a different dialect, but the dialects belong, of course, to the common Indonesian language. The dialectical differences are great enough, however, so that the individuals of different tribes cannot understand one another. This indicates that since they immigrated into the Island, they have lived in separate communities and there has not been much communication between the groups. There are also divergent cultures in the different tribes."

21: Asai--9-10 L-5 (1935-46) 1950 Formosan Aborigines-1-2
116, 101, 197

"[MC: linguistic subdivisions of Formosan Aborigines]
a. Living Languages:

1.	Ataiyal	Northern
2.	Sedeq	Northern
3.	Saisiyat (or Saiset, Saisirat)	Northern
4.	Bunun	Central
5.	Tsou	Central
6.	Kanakanavu	Central
7.	Saaroa	Central
8.	Rukai	Southern
9.	Paiwan	Southern
10.	Puyuma	East coast
11.	Ami	East Coast
12.	Yami	Botel Tobago Is.

'b. Half-dead Languages: These people are bi-lingual: speaking Chinese and their proper Indonesian languages. They speak their proper Indonesian languages among the tribesmen to a limited extent and it is feared their languages will disappear in the near future.

1.	Kavalan	Northern
2.	Pazeh	Central west coast

3. Thao	Central [10]
'c. Dead Languages:	
1. Ketagalan	Northern
2. Taokas	Northern west coast
3. Papora	Northern west coast
4. Babuza	West coast. It is called Favorlang by the Dutch missionaries.
5. Siraya	Central west coast. It is the language of the Bible translation of Gravius and the vocabulary of Utrecht MS Makatao and Taivoan belong to this group."

21: Asai--10 L-5 (1935-46) 1950 Formosan Aborigines
116, 197

" 'It is indisputable that these Formosan languages. . . belong to the Indonesian group of the Austronesian family, though some of them show traces of language-influence of non-Austronesian races, but the phonological, morphological and lexical differences between some of them are fairly great and it may be surmised that various strata of the Indonesian peoples immigrated to Formosa which lies at the northern end of the Indonesian district. For example, the northern languages Taiyal, Sedeq and Saisiyat show an interesting phenomenon in t´ (Brandstetter s)>h. Peculiar non-Indonesian suffixes exist in Ataiyal and Sedeq. Tsou, Kanakanavu and Saaroa are open-syllabled and Tsou has a complex system of the tense-expression."

21: Asai--10-11 L-5 (1935-46) 1950 Formosan Aborigines-1-2
116, 197

"Our present knowledge of the Formosan languages does not permit us to construct a full table showing the affinity of each language definitively, but in view of the reciprocal relation of their phonology, morphology and vocabulary, the following table, though it is very rough, can be suggested.' [11]

- Northern Group
  - Original Ataiyal
    - Ataiyal Proper
      - Taikei-Dialect
      - Taiko-Dialect
      - Bunsiu-Dialect
      - Hakku-Dialect
      - Bandai-Dialect
      - (mixed with Sedeq)
    - Sedeq
      - Taroko-Dialect
      - Musha-Dialect
  - Saisiyat
- Bunun Group
  - Bunun
    - Northern Dialect
    - Central Dialect
    - Southern Dialect

- Tsou-Paiwan Group
  - Tsou
    - Arisan Dialect
    - Ruftu Dialect
  - Original Saarua-Kanakanavu
    - Saarua
    - Kanakanavu
  - Original Paiwan
    - Paiwan Proper
      - Southern Dialect
      - Central Dialect
      - Northern Dialect
    - Puyuma
  - Original Rukai
    - Rukai Proper
    - Taromaki
    - Tordukana-konadavanu
    - Mantaulan
- Ami Group
  - Ami
    - Northern Dialects
    - Central Dialect
    - Southern Dialect
- Batan Group
  - Batan
  - Yami

Proper (Philippine Islands)"

34: Del Re--8 [2] U-4 (no date) No Date Formosan Aborigines
116, 171, 197 Yami

"The creation-myths which will be dealt with are, in the main, peculiar to the Yami and differ considerably from those of the inland tribes, while having a certain affinity with those of the Puyuma. The latter, as well as those of the Ami, seem to be related to myths found among other Indonesian peoples. In the case of the Yami, it has been ascertained that their language is allied to that of the inhabitants of the islands of Batan or Basay (Vasay), Itbayat and Satung situated in the Phillippine group. (2)"

2. see Dr. E. Asai, A Study of the Yami Language, spoken on Botel-Tobago Island (subsequently cited as AYL) Leiden, Universiteitsboekhandel J. Ginsberg, pp. 4, 9ff. That some direct and, possibly, frequent intercourse existed between the Yami and the Batanese and Ibatanese is further substantiated by the internal evidence of text 5 (p. 73) and text 1 (p. 55 ff.) appended to AYL. See also the important article on this subject contributed by the late Dr. N. Utsurikawa (Director of the Ethnological Institute, Taihoku, Imperial University) to Ethnological Journal of South Eastern Asia and Oceania, Taihoku. Vol. I, n. 1 (1931).

37: Steere-303-304 S-3 (1873-74?) 1875 Formosan Aborigines-1-2
116, 162, 171, 177, 197, 212 Pepo-hoan

"The Pepo-whans of the south part of the island occupy a large tract of country to the east of Takow and Taiwanfu. They inhabit the villages of Kongana, Kamana, Alukang, Backsa, Lakuli, Baukimseng, etc., and they may number five thousand people, while there is a large colony formed from them on the east coast of the island. They no longer speak their aboriginal language, using Chinese instead, and the Fuh-kien dialect of this, though they are in contact with the Hak-kas on the south and south-east. I procured the two lists of words, [MLB: see category 194, pp. 332-333.] Nos. 4 and 5, from very old women, No. 4 at Kongana and No. 5 at Baukimseng. They both said that their language was very little spoken, even in the time of their parents, Chinese having already become general. The two lists are not identical, and seem to show that there has been a coalescing of tribes, the supposition being strengthened by differences in dress, etc., still apparent among them. I found in existence among them a number of old manuscripts in Roman letter, most of them apparently business papers, such as deeds and contracts. The Pepo-whans still preserve these among their valuables, though no one can read them. Some of them have Chinese pawnshop marks upon them. They seem to be indubitable proofs and remains of the Dutch occupation, when many teachers and missionaries were employed among the aborigines, and many thousands of them are said to have become Christians. When the Dutch were driven out, and the teachers and missionaries murdered by the Chinese, the whole work was supposed to have gone out in darkness, but these manuscripts seem to show that for

nearly a hundred and fifty years afterward, these poor people, oppressed and driven back to the hills by the Chinese, still kept enough of the knowledge taught them to read and write their [304] own language, and almost necessarily books and a knowledge of the Christian religion also. The manuscripts are in the ancient Pepo-whan language, spelled out in Roman letters, the dates generally being in Chinese, spelled out in the same way. Of the manuscripts procured, a few of them are of the reign of Young Ching, who reigned from 1723 to 1736; the most of them are of the reign of Keen Lung, who reigned from 1736 to 1796; and there is one of the reign of Kaking, who began to reign in 1796. Curiously, the oldest of the documents are dated eighty years after the Dutch were driven out. There may yet be found books and manuscripts giving some account of the struggles of this people with the Chinese."